

SURAH SHAMS

ICAN QURAN CIRCLE – 31 MAR 2019

OUR OBJECTIVE



TAKE HOME
MESSAGE

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ

وَجِلَتْ قُلُوبُهُمْ

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ

زَادَتْهُمْ إِيمَانًا

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

SURAH AND ITS TRANSLATION

وَالشَّمْسُ وَضُحَاهَا ① وَالْقَمَرُ إِذَا تَلَّهَا ② وَالنَّهَارُ إِذَا جَدَّهَا ③
 وَاللَّيْلُ إِذَا يَغْشَاهَا ④ وَالسَّمَاءُ وَمَا بَنَاهَا ⑤ وَالْأَرْضُ وَمَا طَرَاهَا ⑥
 وَنَفْسٌ وَمَا سَوَّاهَا ⑦ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ⑧ قَدْ
 أَفْلَحَ مَنْ زَكَّاهَا ⑨ وَقَدْ خَابَ مَنْ دَسَّاهَا ⑩ كَذَّبَتْ ثَمُودُ
 بِطَغْوَاهَا ⑪ إِذِ انْبَعَثَ أَشْقَاهَا ⑫ فَقَالَ لَهُمْ رَسُولُ اللَّهِ
 نَاقَةَ اللَّهِ وَسُقْيَاهَا ⑬ فَكَذَّبُوهُ فَعَقَرُوهَا ⑭ فَدَمْدَمَ عَلَيْهِمْ
 رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ⑮ وَلَا يَخَافُ عُقْبَاهَا ⑯

IN THE NAME OF GOD, THE MOST GRACIOUS, THE DISPENSER OF GRACE:

Success depends on keeping the soul pure and failure depends on corrupting it

CONSIDER the sun and its radiant brightness,

and the moon as it reflects the sun!

Consider the day as it reveals the world,

and the night as it veils it darkly!

Consider the sky and its wondrous make,

and the earth and all its expanse!

Consider the human self, 4 and how it is formed in accordance with what it is meant to be,

and how it is imbued with moral failings as well as with consciousness of God!

To a happy state shall indeed attain he who causes this [self] to grow in purity,

and truly lost is he who buries it [in darkness].

People of Thamud who corrupted, were levelled to the ground

TO [THIS] TRUTH gave the lie, in their overweening arrogance, [the tribe of] Thamud,

when that most hapless wretch from among them rushed forward [to commit his evil deed],

although God's apostle had told them, "It is a she-camel belonging to God, so let her drink [and

do her no harm]!"

But they gave him the lie, and cruelly slaughtered her - whereupon their Sustainer visited them

with utter destruction for this their sin, destroying them all alike:

for none [of them] had any fear of what might befall them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا

وَالْقَمَرِ إِذَا تَلَّهَا

وَالنَّهَارِ إِذَا جَلَّهَا

وَاللَّيْلِ إِذَا يَغْشَاهَا

وَالسَّمَاءِ وَمَا بَنَاهَا

وَالْأَرْضِ وَمَا طَحَاهَا

وَنَفْسٍ وَمَا سَوَّاهَا

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

وَقَدْ خَابَ مَنْ دَسَّاهَا

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا

إِذِ ابْنَتْ أَشْقَاهَا

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا

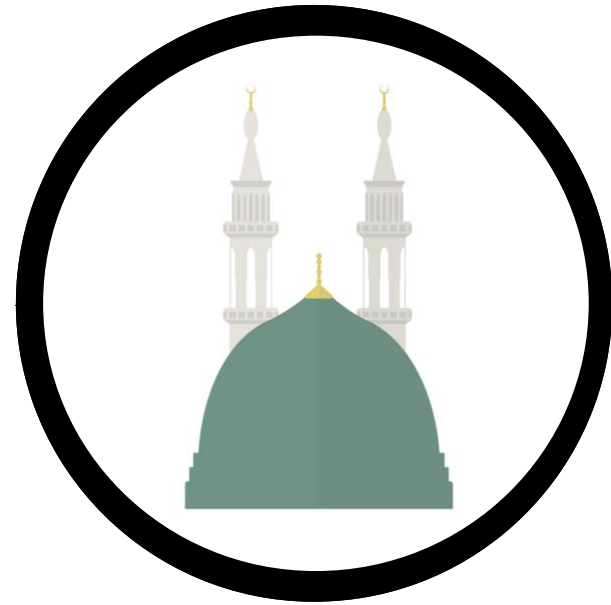
فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا

وَلَا يَخَافُ عُقْبَاهَا

Place of revelation?



OR



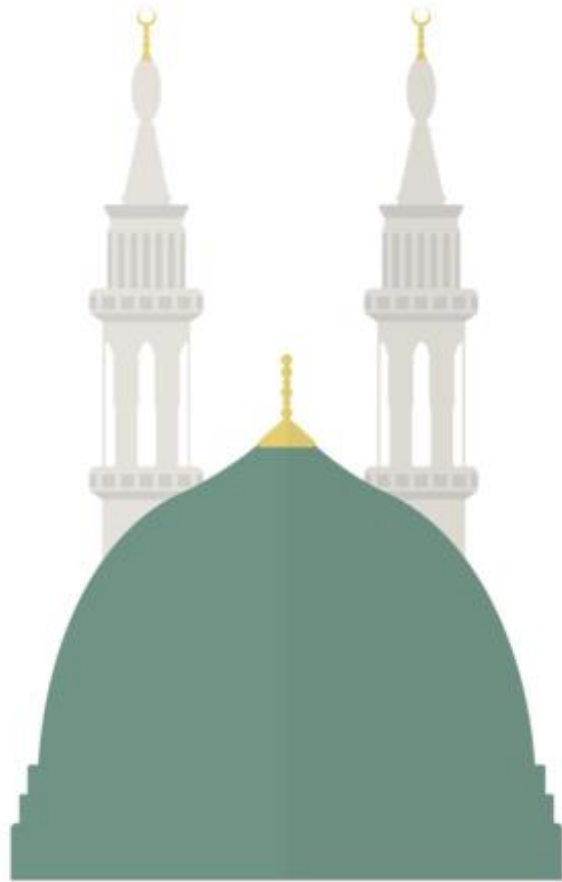
TWO PARTS OF THIS SURAH

Part 1 (1-10)

1. The good and the bad are not equal
2. Allah has not just left the man on this earth un-guided; there is a caller inside
3. Successful are those who tame their nafs towards good

Part 2 (11-15)

1. The criteria for good and bad that we come up with our intellect is not alone by itself; it has to be coupled with divine guidance
2. Those who deny the truth because of their nafs and worldly matters taste inevitable end



A GLIMPSE FROM SEERAH

**WHAT IS
WRONG WITH
SHOWING
PEOPLE A
MIRACLE OF
THEIR
CHOICE?**

OATHS OF ALLAH SWT

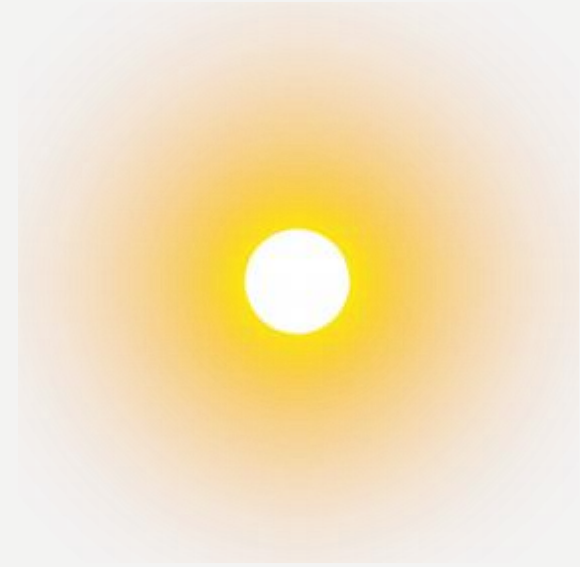
- Why does Allah swt take an oath?
- In this surah, there are 11 oaths for something very very important that is said after them



وَالْقَمَرَ إِذَا تَلَاهَا

and the moon as it
follows it

When the night comes, one is not able to see the light of sun, even though it is still there in the sky;
Moon reflect the lights of the sun



وَالشَّمْسِ وَضُحَاهَا

By the sun and its
brightness,

Duha means a time when the sun not only gives light, but also energy in the form of heat

WHAT IS OUR STATE

- Are we able to connect to the light or are we living in darkness?
- Are we just benefiting from the light of the sun or are we also using its energy to energize us and do great thing?
- Are we reflecting the light that we are exposed to and becoming a source of light for others?



وَاللَّيْلِ إِذَا يَغْشَاهَا

and the night as it
conceals it!

When the night comes, one is not able to see the light of sun, even though it is still there in the sky;



وَالنَّهَارِ إِذَا جَلَّاهَا

and the day as it
unveils it

Jal-laha refers to a beautiful thing getting an exposure; e.g. a lamp being uncovered; also used for wife that beautifies her self for her husband

وَالْأَرْضِ وَمَا طَحَاهَا

by the earth and Him
Who spread it;

وَالسَّمَاءِ وَمَا بَنَاهَا

And by heaven and 'the
One' Who built it

Usage of word 'Ma'

- I.E. the power that made it;
- Also used to convey an astonishment;
- Also used for Allah swt as well other living beings, e.g.

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

CLASSICAL ARABIC

VS

MODERN ARABIC



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Some words in classical Arabic may not mean the same as in modern or day-to-day Arabic

Classical Arabic meanings are preserved too through the early words in lexicography

How is the Arabic taught in the madaris?

Need to learn Arabic AS WELL AS Need to refer back to tafaseer

وَالْأَرْضِ وَمَا طَحَاهَا

by the earth and Him
Who spread it;

When Arabs used to see a fort which used to be so huge and spread out that their eyes couldn't grasp it fully, they used this word Ta'haa. In the same manner, the earth is so well spread out and is so vast.

Don't get lost in it!

وَالسَّمَاءِ وَمَا بَنَاهَا

And by heaven and 'the
One' Who built it

Sky is even bigger than earth. But many a times we don't realize it.

There are a lot of favours of Allah swt that we receive from the sky

وَنَفْسٍ وَمَا سَوَّاهَا

And by the soul and 'the
One' Who fashioned it,

There is an 'al' before all the subjects of the oaths so far,
but the word 'nafs' here has no 'al'.

This means that it is THE thing about which all this
context was set

وَنَفْسٍ وَمَا سَوَّاهَا

And by the soul and 'the
One' Who fashioned it,

Sa'wa means to balance an unbalanced or uneven thing.
So our original state is pure. Than we or our surrounding
either keep it that way or add dirt to it.

The dirt can be cut off too.

WHAT DOES BALANCING MEANS HERE

- Potential for goodness as well as potential for evil
- Housed in a body that has senses and the potential to learn through intellect
- Sent to this world in the pure form; if he wishes to adopt goodness, there is nothing in his nature that would stop him

CONFLICT BETWEEN BODY AND SOUL

- The conflict is same as the conflict between the sun and moon and the day and the night
- Earthly being vs the divine being
- Which one do we feed more

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

then with 'the knowledge of' right
and wrong inspired it!

THE MEANING OF ALHAMA

- Same root as Ilhaam – to fully immerse something
- It has been put in the nature of human beings that goodness is something to be liked and evil is something to be hated
- Inside, our hearts, Allah swt has put a Mufti; don't let that Mufti die; don't confuse his voice with the voice of satan

وَقَدْ خَابَ مَنْ دَسَّاهَا

and doomed is the one
who corrupts it!

Dasaha is driven from the word
'tadsia' which means to hide or hijack
or corrupt.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

Successful indeed is
the one who purifies
their soul,

Zakaha is from tazkiyyah which means to
purify and nurture. It is the same root as
zakah.

When we give from our wealth, it does
the tazkiyyah of wealth.

If we give from our self or nafs, our time
and energy, it would purify it.



TAKE HOME
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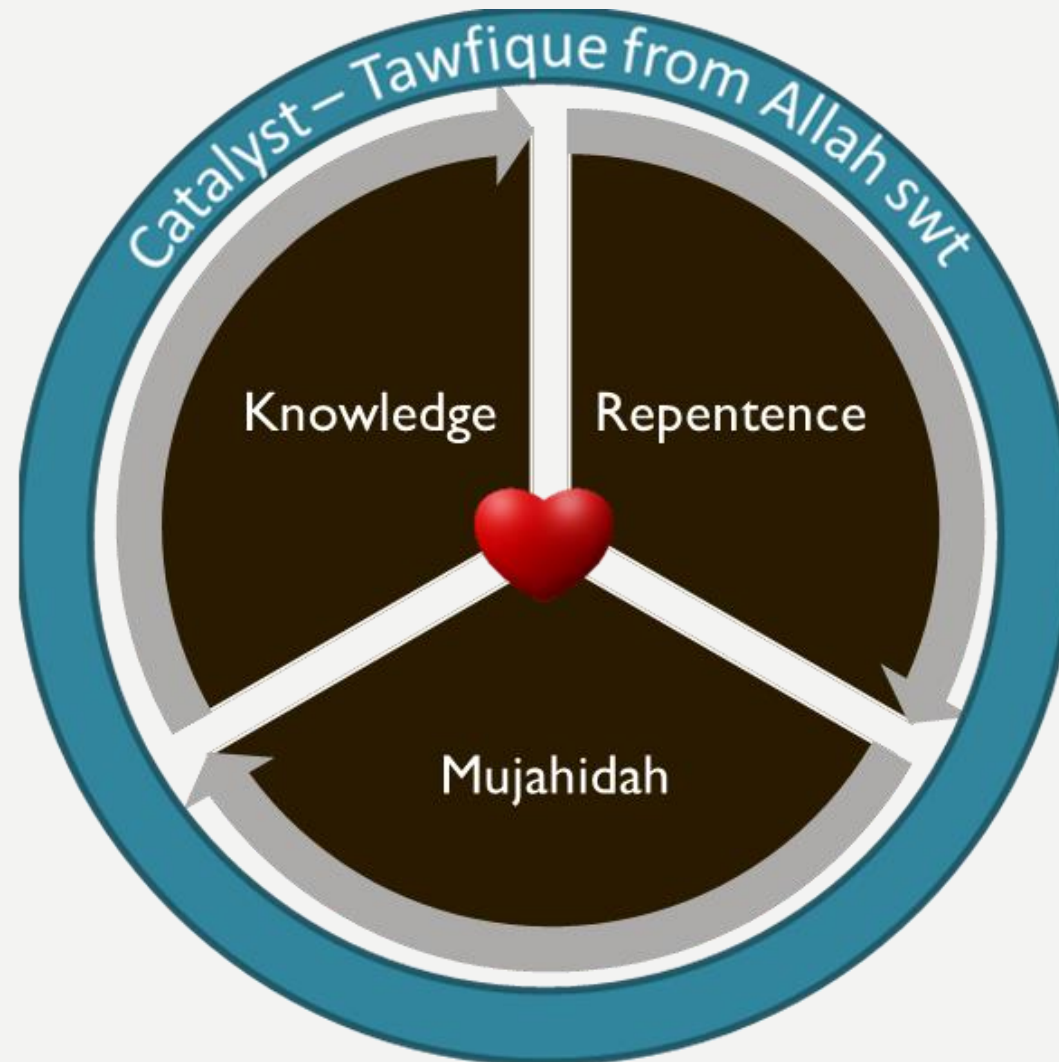
WHAT DOES IT TELL US

- It is in our hand to either purify our nafs or to make it dirty
- There are ways to purify it
- There are ways to destroy it
- If success is in purifying it, we should learn ways to purify it and avoid the things which destroy it

WHY ARE WE UNABLE TO TASTE THE SWEETNESS OF IMAN

Because of the condition of our hearts!

PROCESS OF TAZKIYYAH



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FOUR TYPES OF CONTAINERS IN NAFS

Its aim is to search for pleasures, delight, and joys like animals.

1. The cattle-like (or bahimi) self



It finds satisfaction in fulfilling certain traits that are predatory such as violence, anger, vindictiveness, usurpation, thirst for power and so on.

2. Predatory self



This is what is inclined towards pride, delusion, sowing seeds of animosity, deception, thanklessness, arrogance and so on.

3. The satanic self



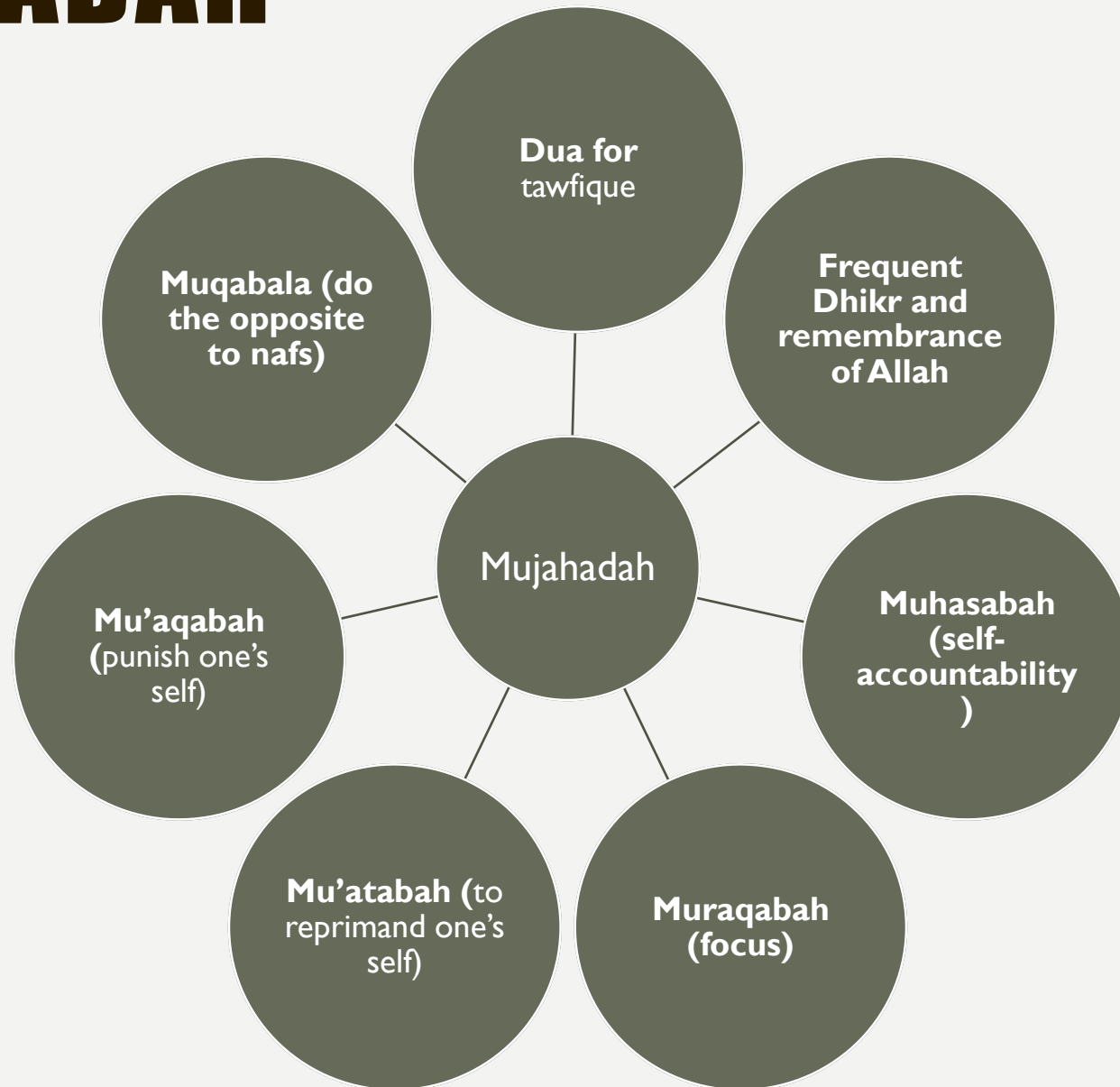
This type of self finds pleasure in love, compassion, the remembrance of Allah SWT and loves obeying His commands and falling in love with Him.

4. Malaiki (or angelic) self



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MUJAHADAH



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**RE-READ THE SURAH WITH
TRANSLATION**

QUIZ

- Is this surah Makki or Madani?
- What do the I I oaths in this surah point out towards?
- Who is successful and who is not?
- What does Zakah mean?
- How many types of nafs are there?
- Characteristics of Malaiki nafs
- Characteristics of Shaitani nafs
- Characteristics of Bahimi nafs
- Characteristics of Predatory self
- What the three steps for tazkiyyah
- What are some of the forms of Mujahadah